

15
694.i.4.
16

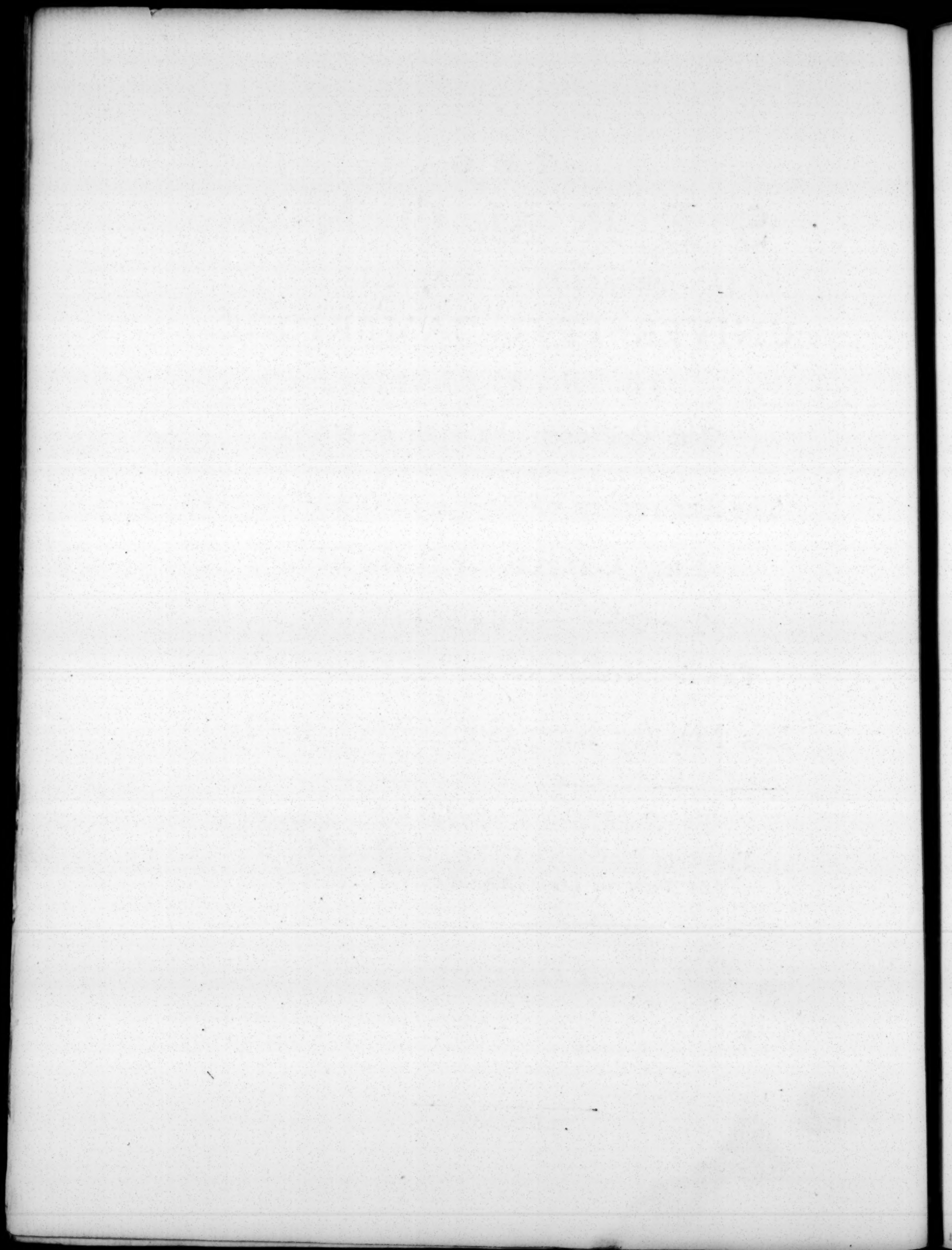
T W O
S E R M O N S
PREACHED BEFORE THE
UNIVERSITY of CAMBRIDGE,
IN THE YEAR 1758:

The One upon the 29th of MAY,
BEING
The Anniverfary of the RESTORATION
OF
King CHARLES the IIId.
The Other upon the 22d of JUNE,
The Anniverfary of the ACCESSION
OF
His Majesty King GEORGE the IIId.

By *SAMUEL OGDEN*, D.D.
Fellow of S. JOHN's College, CAMBRIDGE;
And Vicar of DAMERHAM in WILTSHIRE.

CAMBRIDGE,
Printed by J. BENTHAM Printer to the UNIVERSITY;
For R. MATTHEWS, Bookseller in Cambridge; and fold by J. FLETCHER
in Oxford; J. RIVINGTON in St. Paul's Church-yard; B. DOD in Ave-
Mary-Lane; and T. PAYNE in Cattle-Street, near the Upper Mews Gate,
Charing-Crofs, London.

M.DCC.LVIII.



TO HIS GRACE
THE
DUKE of NEWCASTLE,
CHANCELLOR
OF THE
UNIVERSITY of CAMBRIDGE.

May it please Your Grace,

THE particular favour I have receiv'd from your GRACE, and the honourable and most engaging manner in which it was conferr'd, might be a sufficient encouragement, and indeed an obligation, to prefix your GRACE's name before this address.

BUT, my LORD, there is some additional propriety in presenting these Discourses to your GRACE, arising from the time, and place, and subject of them.

A 2

THEY

DEDICATION.

THEY were deliver'd before that University which is honour'd with your protection, and so often with your presence; and at a time when we were just beginning to reap the benefit of one signal instance of your GRACE's goodness to us all, a noble Library.

AND, if I yet stand in need of any further Apology, the Subject also is in a great degree even owing to yourself; for it is the prosperity of your Country.

I am,

My Lord,

Your Grace's most obliged

and most dutiful Servant,

St JOHN's,
July 1. 1758.

S. OGDEN.

A

S E R M O N

PREACHED BEFORE THE

UNIVERSITY of CAMBRIDGE,

M A Y 29, 1758.

B

3 E R M O N

A
S E R M O N, &c.

I THESS. V. 13.

— *Be at peace among yourselves.*

IT may happen that the medicine, which is the most proper for the removal of one disorder, may be apt to bring on another, and a worse. In these cases, the remedy is to be administer'd with extreme caution, or while you cure the disease, you kill the patient.

THE principal distempers, that affected the constitution of this Church and State, for some time, were Popery, and Arbitrary Power. Wise and necessary, no doubt, considering the times, but yet severe laws in great abundance were applied to correct the former of these two evils in the reigns of our first protestant Queen, and her immediate Successor; and with considerable success: and something was done also against the latter, or at least there appear'd the signs of a form'd opposition to it. This took place under his son. But whether the habit

of the patient was unhealthy, or the physicians deficient in their skill, or even their good intentions questionable; whatever was the fault, so you know it fell out; while we were withstanding the attacks of unlimited Power and the return of Superstition, we were overspread with Enthusiasm, and torn in pieces by Anarchy.

IN order to reap advantage from the errors and the misfortunes of those who have gone before us, to commemorate properly their deliverance, and become sensible of our own happiness; shall we need to set these several disorders one against another, and estimate the degrees of danger and malignity that are in each?

LET us look first into the Church. When there is nothing of form and ceremony made use of; no pomp, and shew, to set off and add a lustre to the publick worship of God; we are too apt, it seems, to be inattentive. The imagination wants something to lay hold of. It is to little purpose you convince the reason of the worshipper. The heart is not content with a presence that is only spiritual; and the affections remain unawaken'd, notwithstanding the greatest profusion of benefits, and the infinity of all perfections.

BUT then, on the other hand, we alledge; that those very things, which appear to be such a help to devotion, are the hindrance often of true piety and virtue: and this both among the upper part of men, and the vulgar.

THE former of these, having the sense to see that religion cannot consist in them, hastily indeed, but still they

they do conclude that it is wholly imposture and delusion; and that all the preaching of the Gospel is but fraud and falshood, and the profession of it hypocrisy or enthusiasm. Thus is religion kill'd by being cherish'd over much. And it is confirm'd by observation, that there is no where to be found so much infidelity, as in those countries where there is most devotion.

AND the people, who may seem to reap the benefit of this care, and for whose edification these ceremonies and symbols must be said to be design'd, are themselves also often injur'd by them.

SOMETIMES they are kindled into such fervors as break out like to madness. They feel an inward impulse which will hearken to no restraint; and by the impetuosity, as it were, of their own motion, are carried out beyond the road of duty and decency.

IT is however a debt to justice, under this head to acknowledge, that Catholicks have not been the only guilty persons. Without the help of their ceremonies, men have been able to raise their religion to enthusiasm, and then to join this with immorality.

SOMETIMES again a multitude of rites, and a laborious and shewy worship will lead the people to superstition: to place their religion in such things as are but the marks, or attendants of it, or the steps that shou'd lead to it. They are apt to mistake the means for the end; and can be much occupied in the service of God, without godliness; can forget that the heart and life
are

are of more consideration than words and gestures, and no offering accepted before innocence and charity. They may cringe at God's altar with harden'd hearts; and be willing to atone by prescrib'd professions, and number'd prayers, for the want of the love of God, and of justice to man.

THEY have proceeded even farther than this; to some practices approaching at least towards idolatry; and to one that is beyond it, which is persecution. But we forbear. Let it suffice to conclude, that in religion as well as other objects; we might add, and in it's tenets, as well as rites; the form that is most pleasing, and will please the longest, is that which has simplicity in it's beauty: and that it suffers alike by too much art, and from the hand of Ignorance.

AND this indeed is the praise which we think to be due to the church with which we worship; and the service which was this day restor'd to us: that as it is both devout and rational; so it has the appearance also which is most of all becoming; neither fantastical, nor fordid; observing the proper mean between indecency and affectation; and recommending thus, as indeed it enjoins, a reverence for Religion that may be mixed with the love of it, and piety without enthusiasm or hypocrisy.

AND let us improve both by it's instruction and example: be obedient, but not servile: and use our liberty, but for a cover to no ill meaning: have a tender
con-

MAY 29, 1758.

II

conscience, with a teachable disposition: giving no offence, and taking as little as is possible, and yet ready to offer, upon every proper occasion, a just vindication both of ourselves, and it. Let us be obliging without timidity, and pious without censoriousness. Let our freedom be limited by reason, and our zeal by moderation. Let us add humanity to our devotion; to our faith, virtue: and uniting what indeed cannot dwell asunder, but are always counterfeits when alone, Religion and Charity, the love of God and man together; recommend what we practice; adorn the doctrine of God our Saviour; and be living members of his body, which is the church. So shall we express our gratitude for it's preservation in the way that will be the most welcome, and the most likely to prevail for the continuance of God's protection.

AND not only for the Church wou'd we shew our concern, or our acknowledgments; but *we yield him our unfeigned thanks for the signal deliverance by his providence vouchsafed both to the Church and State.*

THIS therefore remains, for the other part of our subject; to take notice of the two principal, but opposite distempers to which the State also is most expos'd; and of the comparative malignity, or the danger of each.

AND there can be no doubt, I shou'd presume, but that anarchy is worse than arbitrary power. No tyrant hardly, however unlimited in his authority, and capricious or even perverse in the use of it, but must be more supportable than such a state of disorder and
con-

confusion, where every man without controul does that which is right in his own eyes.

A Nero or Caligula, provoke them not by opposition, and they will indeed be often unjust, and often bloody; but most commonly ridiculous and absurd: giving cause of complaint but to few in comparison, while they afford matter of mirth to many; and a mirth that was much valued, as it shou'd seem, by one who liv'd under them:

*Hoc ridere meum, tam nil, nullâ tibi vendo
Iliade. ———*

WHEREAS it wou'd be impossible but to imagine the thousandth part of the mischiefs, and miseries, the injustice, and barbarity, and madness, that must prevail, if every man were left at liberty to be a competitor for every thing; without any other measure of claims but inclination, or ground of security, but in strength and fortune.

BUT then it might be reasonably expected, that this time of tumult wou'd not continue. It must terminate, and that speedily, in some form of establishment or other; more rude, or finished; of one, or few, or many, or some composition of these forms; by consent, or occupation, by conquest, art, or accident.

ABSOLUTE anarchy indeed could scarce be lasting, as perhaps it has not existed: but a considerable degree of it, and that embitter'd and aggravated by the animosities

MAY 29, 1758.

13

mosities of party, and arm'd with the sword of civil war, need I say *might* continue? if I consider either the persons before whom I am speaking, so well acquainted with innumerable examples of it in the history of all nations; or if I reflect only upon the very event which we are now assembled to commemorate.

THE keenest quarrels are between friends. It is often found that there are no contentions carried on with so much rancour, or attended with so much mischief, as where the subject of the dispute is least, and there are the greatest reasons for union.

IN the same manner, civil discord is of all wars the most terrible and destructive. The States of Greece and Rome are known examples of this truth: which stood for ages the most powerful assaults of foreign foes, and flourish'd upon the ruins of their enemies: till, at last, the bond of internal union being broken, they were consum'd and conquer'd by their own strength and arms.

THIS Nation is at this very time, indeed, engaged in a war, and that with a very formidable adversary; the nearest, and the most inveterate, and the most powerful, as it is probable, in Europe. Or were it not so, the accidents of war are always exceedingly uncertain, often dreadful, and the issue known only to God.

BUT yet it is some consolation to us, and some security, that the battle is not, as it was in those days, at our gates, and before our eyes. The fields of Britain, at

C

least,

least, are unstain'd with blood: they are cultivated even to the coasts with the same tranquillity and perfect assurance as in the times of profound peace. What is wanted more than the produce of our own country, for the convenience, delight, ornament, or even splendour of life, is still brought in abundance, and almost in security from every quarter of the globe. We perceive no difference: understanding that we have enemies, no otherwise than by report; and only hearing of the wars that are waged against us.

How great a happiness this is, and how much we are indebted to those who procure it for us, at any price, we may be convinc'd by looking back to those days of domestick trouble, when in the dispute between the two branches of the royal family, the best part of the blood of both, and of the nobles on both sides was shed in the field and on the scaffold: for the conquer'd in every battle were traitors.

OR we may recollect those still more miserable and distracted times, though indeed not so bloody, nor lasting, which were happily ended as upon this day.

NAY we shall but need to observe what is now the sad exhausted state, the distress, the desolation of those provinces upon the continent, which on either side, have been so lately overrun, or even now are in the possession of their enemies.

OR think only of what we all remember and saw, such of us especially as were at that time in any of the
northern

MAY 29, 1758.

15

northern counties of the Kingdom, the terror and amazement that was in every countenance, the sudden check to commerce, the starts of credit, the flight of the inhabitants, especially of those who had the most merit with the government, and the greatest substance to be expos'd to its enemies; and other mischiefs, and dangers that were felt, and so strongly apprehended, that the fear perhaps did more hurt than all the rest, and was itself a great danger; and this because a handful of men, they were then no more, without either experience in arms, or property in the land, had dar'd to erect the standard of rebellion.

FOLLOW peace with all men. But if while we follow peace, we must meet with war; may it never be a war in Britain: let the Ocean roll between us and the armies of the enemy; or be itself our field of battle.

HOWEVER, let us have no war with Britons. This at least is left in our own power. Blow the winds which way they list; if, notwithstanding the number and vigilance of our fleets, the adversary should steal in upon us; if by some chance or uncommon effort he break through their opposition; let him find no friends in this Island more than he brings with him, and we are not yet vanquish'd. He may learn that he has been too eager to press in upon us, and repent of his success; happy if he can return, as he has done so lately from those for whom we are most concern'd, (our confederates shall I call them, or fellow subjects?) with his glory humbled,

C 2

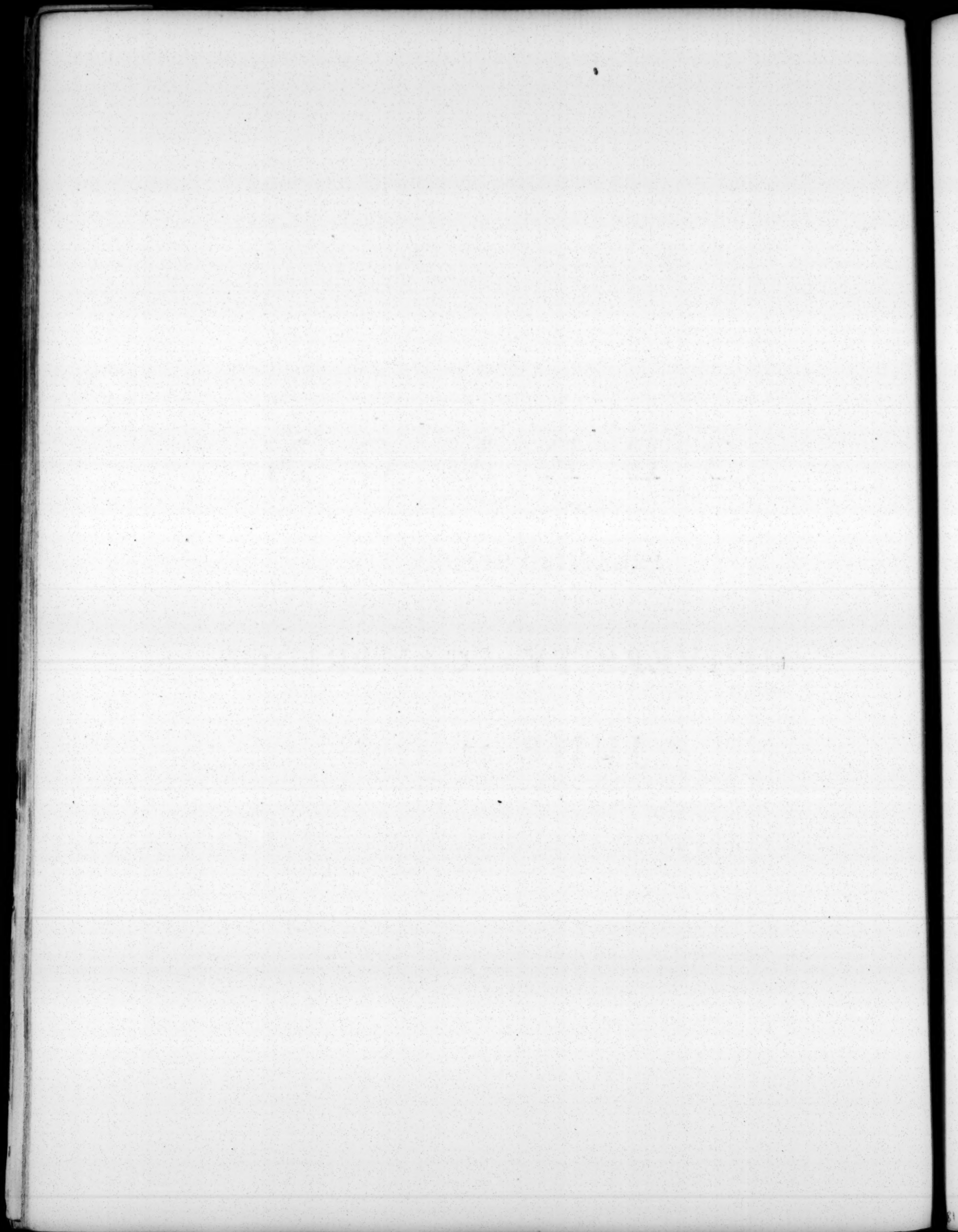
and

and his thin'd numbers; to make it known to all the world that the acquisitions of tyranny are but as the grafs spoken of in the scriptures, *blasted before it be grown up.*

LET us endeavour to shew them, that men who are not born slaves will not easily be made such: that those who have a country which can be call'd their own, and a constitution which they are sensible is worth their care, and a Sovereign like ours, are only animated by their losses; and may be defeated indeed, but not subdued. Let us be made valiant by the fear of God; and but the more closely united, and the more warmly loyal, for being free. So may we hope to reap lawrels even from our disappointments; and without the guilt that is contracted by civil war, and the miseries that preceded the occasion of this day's solemnity, find matter for some more glorious, perhaps, though not a happier anniversary of thanksgiving.

A
S E R M O N

PREACHED BEFORE THE
UNIVERSITY of CAMBRIDGE,
JUNE 22, 1758.



A
S E R M O N, &c.

DEUT. IV. 6.

— *Surely this great Nation is a wise and
understanding people.*

WHEN it is objected to the arguments which we alledge in support of the goodness and the other perfections of Almighty God, that men are yet unhappy and wicked; we think it a sufficient reply to observe, that it is owing to themselves if they are so; that nothing has been wanting on his part: He plainly intends, and has made provision for our welfare: yet it is true that he requires our concurrence; and confers but little happiness, and no virtue, without it.

OR when it is urged in opposition to our boasts of the excellence and value of the Christian Institution, that people of this religion are frequently as bad as of any other, and have all the vices among them that were ever among heathens; we suppose that we make a satisfactory

factory answer when we demonstrate, that this is not the fault of their Religion; that Christianity is adapted, beyond all the systems of faith and worship that were ever known, for the advancement of piety and all virtues; and yet sometimes, we acknowledge, men have been found so wicked as even to break through these restraints, or possibly to convert the very motives and means of amendment, into instruments of iniquity and profaneness.

IN the same manner, if upon the present, or any other national occasion, when we are call'd to cast our eyes upon the constitution of our country, and partiality were almost a virtue; if then we would glory in our civil freedom, and are for displaying the perfections of that form of government, that illustrious House, or that Prince under which we live; it has been suggested that the advantages of which we are so proud, are in speculation only; not visible in fact in this nation, nor felt by the people who are said to be in possession of them.

AND we may answer as in the former instances; that whatever is wanting to our felicity or contentment, must be owing principally to our selves: It is our own fault, if our condition be less flourishing than we wish. The visitations indeed of divine providence no human hand can hinder, any otherwise than by repentance; and that too must be our own work. But whatever good can be expected from government, we have reason to think may
be

JUNE 22, 1758.

21

be receiv'd from ours, if we are but willing to accept it: and if discontent or disorder be found to prevail in this reign, and nation; the king at least, and the constitution are not to be charg'd with it.

OBSERVE the curious and complicated structure of this frame of government: too complex indeed and curious for our comprehension, not much accustom'd perhaps to the contemplation of such objects, and at this distance from the springs of motion. It cannot be expected that we shou'd all be able, from our retirement, and from the midst of other studies, to step forth at once into statesmen, furnish'd with a few hours' thinking, and a train of two or three authors. But there may be proportions in this machine of government plain enough to strike an ordinary eye; and some uses will be evident even to a superficial observer.

WE see the contrivance by which it is fitted to make us formidable in time of war, and yet leave us at all times free: giving to a single person authority sufficient to do all the good he pleases, and to exert the strength of the nation against its enemies; but no power to commit injustice, or to oppress the meanest of his subjects. We see dignity added to the conduct of the government, vigour to the execution, secrecy to it's councils; and yet there is requir'd in effect the concurrence and approbation of all. Think of the tumults and bloodshed that return regularly with the demise of the prince, in elective monarchies, the very worst perhaps of all establishments; or

D

the

the debility, delay, and fluctuation of measures in a commonwealth: where they sit debating only upon the approach of danger, and resign their offices before they have learnt how to discharge them. We have the same tranquillity and regular order in the succession as is in Kingdoms the most absolutely hereditary; the princes are brought up with the assurance, and train'd in the art of governing; yet is there little temptation or encouragement to be capricious and cruel; nor opportunity for the domination of favourites without merit, and ministers without reputation and wisdom. Here are all the incentives to publick spirit, which even an ambitious man can well desire; rewards, and honours, of every kind, and all degrees; that may descend also, some of them, and those the highest, even to your posterity; and continue, the foundation of their wealth and dignity, and the monuments of your glory, to the latest generations. And yet, neither can the greatness of a subject now become dangerous to the prince; and the rest, who are left behind in this course of advancement and honour, sink not into slaves; nor are they liable to the insolence and wrongs of any.

OUR constitution has the venerable air of antiquity; and yet has admitted, without any incongruity or trace of disagreement in the structure, many valuable improvements of later times; having been brought to the degree of beauty and perfection which it possesses, by frequent changes, and after repeated trials, on every side. It is ac-

com-

commodated to the religion of the greatest part of the people, or rather indeed now incorporated with it ; yet amicably allowing room and affording it's shelter to the inclinations, or the scruples of the rest.

IN a word, it is the result of deep thought united with long experience ; the prize of many struggles ; and the purchase of an immense profusion both of treasure and blood.

AND now can we be supposed willing to part with such a possession as this ; and relinquish an establishment from which there is so much reason to expect good ; even did we not discern always that this was the effect of it ? might we not be justly suspicious that the faults were somewhere else, than in the principles of our government ; and the reformation most wanted possibly in our perverseness and ill humours. We must be pardon'd if in this point we be rather slow of conviction ; and dimighted and dull in the discernment of a blemish, where for so many reasons we have settled our affection.

BUT though we might argue in this manner, it is better that we need not : however solid or equitable this defence might be shewn to be, we are glad there is no necessity to have recourse to it. And as, to resume either of the comparisons before chosen, as the christian Religion, for example, may be farther vindicated by shewing, not only that it was adapted to advance the welfare of men, but also that it has in fact promoted to a considerable

degree the good purpose for which it was given ; and that there is in reality more honesty and piety, as far as we are able to judge, though much less than there shou'd be, in the christian than any other nations : so we think we are authorised by observation to say, that the constitution of this realm also has answer'd the ends of civil government, and been amply productive of the felicity that was intended by it. *We* suffer at least, and see but little to be complain'd of ; and the grievances, we think, if there be any, shou'd be produc'd by the accusers.

AND they shou'd be such too as are known and felt ; and not merely apprehended, and suppos'd to be approaching. Amidst all the appearances of prosperity ; riches, greater probably than at any former period, and surpassing those of other nations, together with security in the possession, and liberty almost without limits in the use, or the disposal of them ; commerce, open, and protected even to the satisfaction of the very merchant himself ; freedom, that may proceed to riot, as we have experienc'd ; and indulgence, like that of a parent too tender, till it be culpable, to our caprice, and humours ; shall we be so unreasonable and froward, to murmur at our treatment, and multiply our complaints with every instance of condescension to us ? With all these symptoms of health, shall we be sick of fancy ; or afraid of every distemper that is describ'd to us ? Shall we despair of our condition before we are sensible of decay ? Shall we

we stoop under the load that we are upbraided with so often, though we feel no weight from it; and sink down beneath a burden, because we are told it is too heavy for us?

THERE are not wanting, on the other hand, and it is some comfort that they who foresee our destruction so clearly, are so little agreed from what quarter it is coming; however there have not been wanting some ready to lay hold on this other handle, which we offer them, and make the advantages which we alledge the very topics of their complaint. It is the increase of commerce and riches from which they date our misfortunes; and that freedom, from which they argue that we are hastening to be slaves.

ABUSES there may be; and are, too many: every good man sees, laments, and wou'd remove them. But for the blessings themselves, they are such as few people will be forward to relinquish, whatever dangers they draw after them. And indeed why shou'd they? the blessings are the very end and glory of good government; they descend from heaven, and may be enjoy'd with innocence; the dangers, when most threatening, may be avoided, for they come from ourselves.

IT was not always thus. May I only remind you that there was a time within the memory of some, when there appear'd to be another, and a nearer way to servitude. When the Prince profess'd a religion, not only different from yours, but hostile, and dangerous to
it;

it; and instead of protecting, himself invaded the property, rights, and persons of his subjects. He did more. If there be treason in a king, it is to declare that the law itself is subject to his arbitrary will. This was to break down at once the whole fence of your freedom, and tear up by the roots the constitution of this realm: that tree, to borrow both the allusion, and expressions of scripture, which *grew and was strong; the height whereof reach'd unto heaven, and the sight to the end of all the earth; the leaves thereof were fair, and the fruit much, and in it was meat for all.*

YET even from this great danger we escap'd; the more easily, perhaps, because it was great and undoubted. And the constitution itself, so near to it's ruin, not only remain'd unhurt, but receiv'd vigour from the stroke, and grew up more fair and flourishing.

AND we look back upon this event with still the more satisfaction, as we are indebted to it for what we esteem so great a part of our felicity, that Illustrious House which has preserv'd the blessing of liberty to us so long, and the Sovereign for whom we offer our thanks and prayers on this happy solemnity.

THE whole kingdom may think it so: in all appearance they do. The king possesses the hearts of his people. But we of this place have peculiar reasons to acknowledge his Father's, and his own paternal tenderness, and distinguish'd liberality.

WILL

WILL you excuse me if I add, even tho' speaking to yourselves, that you have always, and you do acknowledge it; in a manner the most becoming your station, and the most serviceable to your country; by the good government, and the careful instruction of those who are intrusted to you. You infuse into them that spirit of religion and loyalty and virtue, by which yourselves are influenc'd; and lead them forward in the sciences, of which you are masters, with unwearied diligence, and with signal success. In any case it were unhandsome in your own sons to be your accusers to the publick: but being witnesses, as we are, both of your accomplishments, and your application of them, it is become even injustice to be silent.

OR else, you cannot fear a censure that is ill grounded: you need not even the praises which you have deserv'd. The publick is convinc'd of the utility of your labours; and those the most, whose friendship is the most valuable.

FROM One especially, you receive assurances of approbation, and continual tokens of it; who is the best qualified, by his relation to you, to judge of your merit; and by his authority and influence, to protect it: Who represents your services faithfully, and recommends them with effect, to the common Father of his people.

PEACE indeed is the season for our atchievements; and always the object of our wishes: and we may be allow'd to acknowledge it. The King himself has often declar'd
and

and shewn it to be his desire and aim: tho' it is more generally the people's interest, than the delight of the prince. Reigns distinguish'd with splendid actions have not always been the most beneficial. The torrent indeed makes the greatest noise, and is the most gaz'd at; but it is the silent stream that enriches the country.

HOWEVER, there have not been wanting, even in this reign, exploits that might appear in one less useful. I chuse to instance in that which was most important: another deliverance from that arbitrary power, which our fathers were not able to bear; and the tyranny of conscience, which cou'd not fail to follow it. Let it suffice to have prov'd by one experiment, that a Prince of the Romish Church cannot be the defender of the faith of Protestants. It were to act in opposition to his principles, and against his conscience. The more honest the man, the more dangerous the sovereign: his vices might distress, his wisdom and virtue must undo us.

LET our first acknowledgments be paid, as they are due, to Him who is the author and giver of all good. But since it is a part of our gratitude to God, to acknowledge also the instruments of his goodness; the sincerest regards are due from us, as to the sacred Sovereign by whose arms, and under whose authority we have been deliver'd; so also to that Royal Person who fought so well his country's battles.

HE has not always had such success. He may have deserv'd it. However, that, the most valuable victory, I
will

JUNE 22, 1758.

29

will be bold to say, was even remarkably reserv'd for his favour'd arm. In vain, the unavailing ensigns of thy authority were committed, twice, to the hands of others. Our eyes were still fixt on thee. Thy country, Prince, still, as it were, grasp'd thy knees ; and, in the language of the Shunammite to the man of God, — *As the Lord liveth, and as thy soul liveth, I will not leave thee.*

THE felicity and freedom of these nations thus vindicated, shall now continue ; long indeed, we hope, even yet, under the King's auspicious reign. And, as far as there can be stability in human bliss, his fair and numerous progeny promises the conveyance of our happiness to future ages ; and adds, what was almost the only possible addition, security to the possession of it.

F I N I S.

